; sacrifice, by gifts, by penance, by fasting and he who knows
(I him becomes a Muni. Wishing for that world (for Brahman)
| I only, mendicants leave their homes.
11 Knowing this, the people of old did not wish for off-
spring. What shall we do with off-spring, they said, we wlio
L have this Self and this world (of Brahman) ? And they having
if risen above the desire for sons, wealth, and new worlds,
I i wander about as mendicants. For, desire for sons is desire for
II wealth and desire for wealth is desire for worlds. Both these
;} are indeed desires only. He, the Self, is to be described by
,,| <(NO, no." He is incomprehensible, for he cannot be comprc-
,| hended ; he is imperishable, for he cannot perish ; he is un-
it attached, for he does not attach himself; unfettered, he
i| does not suffer, he does not fail. Him (who knows) these two
ft do not overcome, whether he says that for some reason he
} has done evil, or for some reason he has done good—he over-
(i comes both and neither what he has done, or what he has
|i omitted to do, burns (affects) him.
| "(23) This has been told by a verse (Rik) "This
[i| J eternal greatness of the Brahmana does not grow larger by
hit, | work nor does it grow smaller. Let man try to find (know)
| , its trace, for having found (known) it, he is not sullied by
J any evil deed/'
I "He, therefore, that knows it, after having become
quiet, subdued, satisfied, patient and collected, sees self in

ISelf, sees all as Self. Evil does not overcome him, he over-
jcomes all evil. Evil does not burn him, he burns all evil.
I Free from evil, free from spots, free from doubt, he becomes a
((true) Brahmana. This is the Brahma world, 0 king,—thus
| ^.l spoke Yajnavalkya, Janaka Vaideha said : <c Sir, I give you
I t ^le Vaidehas and also myself, to be together your slaves."
tc (2 ^) This indeed is the great, the unborn Self, the
J1strong, the giver of wealth. He who knows thus obtains <
; wealth.
J "(25) This great unborn Self, undecaying, undying,